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Must Remain in
Transcription Room

Mr. Nyland: Two weeks ago. Who was here last time? And some new people today? Ja, Ja, Good, what do you expect? The new people. Huh? Who told you what. Enough for you to come though. Unless they dragged you here. Well. We talked a little about new people, in general, and the necessity of changing off and having influx of that kind. I think it is clear enough why. So now let's talk about work and your attempts or whatever questions you had over the last couple of weeks. So that you don't have to expect me to talk all the time, let's have questions and answers as much as you like. I listened to your last Tuesday tape. It's a group II. No new people and it becomes quite repetitious. Something has to be, you might say, added, but something has to be changed. The introduction of something that is different. There has to be more aliveness. So now, who has questions.

Questionner: In connection with the reading passage you gave me.

Mr. Nyland: Oh, but that was in New York, wasn't it?

Questionner: Yes ; Mr. Nyland: Yes, Not so good, wasn't it? Now let's see if it fits.

Questionner: Well, I reached a point where I heard my voice a little bit differently than I had heard it before, somewhat in a different key, sort of. And in one situation which I wasn't reading, I heard it startlingly different. I almost got a little

bit sick. And I just wonder, how much of this, of the change, or is it, am I nearing my voice right or am I, is it more imagination or --

Mr. Nyland: I don't know. Try to make some sounds and see if you can start leaving them instead of being dependent on the voice as far as words are concerned. Simply start to sigh, and sigh heavily. Head starts to make little noise. Then see if you can be aware because that after all is the point. It's not that you hear it a little bit as if it comes in in your ears, or even when you hear it that you know it from your vocal chords that something is going on. But the awareness simply means that you simply state the fact that you are breathing heavily. And then you can gradually say: 'ahhh---hh' and you can make an AAA---, ahaa ---. But what's the matter with your voice? Is it because you have never heard it? You said it was sickening.

Questionner: Well, it was the situation I was in.

Mr. Nyland: Oh, not the voice?

Questionner: Well, it was the xxxxxxxx tone of my voice too.

Mr. Nyland: What, that you hate it?

Questionner: I -, no, it just, I never heard it before like that.

Mr. Nyland: What was it, what kind? Did you get angry?

Questionner: Ah, yes, I was sort of, I wasn't angry but I was -- ah -- very excited, but not necessarily ...

Mr. Nyland: Did you say words you didn't want to use?

Questionner: No, it was just the attitude that I was taking...

Mr. Nyland: But attitude is not the voice. It comes probably from an attitude. But the voice is by itself. That's only a sound. It has meaning.

Questionner: Yes, but later, I heard my voice in my ear as if I have never heard it before. And that's what ...

Mr. Nyland: Was it high?

Questionner: Yes; Mr. Nyland: metallic?

Questionner: Very metallic; Mr. Nyland: Shrill?

Questionner: Sort of, yes; Mr. Nyland: Can you imitate it?

Questionner: Now? Mr. Nyland: No, don't regale us. By yourself. You see the anger discovered something that's a little unusual. You are surprised that your voice even can sound like that. And without any question, it came from you. So it belongs to you. So it is probably an added something that you never heard before, and that if you could produce it at will might help you, even, at certain times to do it that way or have that kind of a voice for certain purposes. Instead of being worried about it, it still is you. It may be unusual. But I would become a little more adventurous and do it intentionally. So through the whole of the possibilities of your voice. Ohh ..., you know how they play on the violin coming up the string. Well, why don't you do it with your voice. Voice is a wonderful instrument to use. And really if you have any chance of varying it so that certain

things can become much more expressive. And it's not only the tonation but it's also the depth of the xxixx voice. And then you become familiar and you don't have to worry too much about it because it should not be in any way sickening. Even if you happen to think about it. It may not be appropriate. That is, it may not fit when you use it or you may even be a little ashamed that something like that came out under certain circumstances and other people heard it and they probably started to think about you, now 'what kind of a fellow is he?' But you must understand it has nothing to do with work. It was a judgement. And you classified it as, whatever, shrill or whatever it was. So you see there is no impartiality. If you became familiar with it, maybe it is easier to become impartial because then there is no surprise any more. And the more you hear it, the more, for you, it is already, you might say, old hat, the more there is a possibility of being objective. And if you want to use it, that is the hearing of your voice, for the purpose of adding to your consciousness, then you have to introduce this objectively. So, when you study it by yourself and no one is around, you have eliminated all kind of criticism for which you might have any fear. At the same time, you practice your voice for yourself, and then you see if when you, when you, make it sound that you actually can hear it without criticizing anything of the voice and only stating the fact that the voice apparently is useful for certain purposes, no more. So, even,

don't use words. They have a meaning. As soon as they have a meaning it is a difficulty to become impartial. But if it is a pure sound, and you're not too musical that immediately the sound you relate to some kind of a note on the piano of the same rate of vibrations that you would classify it, I think if you're not musical it's to your advantage. Many times I've compared it to a bird, a sound of a bird; it's no use trying to make a melody out of it. But it is very interesting to let it penetrate in you without trying to classify it and you can say you like it or not depends on the timbre of the bird song, you know; but it should be the same with you, No particular reason to like it or dislike it. A voice can only be disliked when it is in a circumstance where it doesn't belong, or when it is uttered by you that you think it doesn't belong to you. But otherwise, a voice can be a completely neutral affair. So, I would say, use the voice as you now know over as wide a range as you are able. And try if you want to, certain times of the day, that you speak with a dark voice, and another fifteen minutes you try to speak in a treble; one a bass, one a treble, as if you cut out certain of the sounds of your voice and intentionally I want to produce something that doesn't sound like your voice at all. But you do it intentionally in order to hear it. And again it is not that you have to like it or dislike it; it belongs to you and there is nothing to be ashamed of. Practice your voice. Use it much more than you do. Alright? Good.

Questionner: I would like a task.

Mr. Nyland: Ahh. But what for?

Questionner: The past few weeks have been very (unclear) for? me.

Mr. Nyland: Could you make a task for yourself and stick to it?

Questionner: (-?-----?- afraid you say that)

Mr. Nyland: You are afraid I was going to say it? The other day, Monday I think, in New York, I got a little angry. One after the otner wanted a task. 'May I have a task?' 'May I have a task?' and I started to say something about it. It isn't a task. It is a wish to work. And when you have that wish, you don't need a task. The task can remind you, Amd the task sometimes is very good when you recieve the task in the presence of other people and then when you have to report that question of shame that you have not dome it, but even that does not go very deep because sometimes it is easy to confess: 'It's too bad, I couldn't do it. I'm sorry.' And then that's all. And it doesn't help.

Questionner: It seems to help me to get going.

Mr. Nyland: Alright, then get going with something that you know is within your means. It doesn't have to be a task. A task always should be something that is just a little bit more difficult than you think you can do, just a little more. And then of course it requires effort and the idea is that when you make

that effort in connection with a task that it is associated with the desire to work. So a task brings you, you might say, to yourself. But when you think of a task that is enough to bring you to yourself. Short cut a task. I would almost say do as if you had a task but don't do the task, but wake up. To some extent, it's even better because if you happen to think about a task and you can even say "too bad I didn't get one" you use already energy that could be used for the purpose of trying to be awake then, or at least aware. I would say this, that any time that you think about the desirability of having a task, that that is the task for you to turn that energy into whatever you can make of the reality of wanting to work. I think, Susan, there are many moments that simply go by that you could catch. And you have to learn more or less, to recognize them as moments that could be useful. And, of course, not all moments are useful. Some happen to be a fleeting thought and it has to remain fleeting because you happen to think about it in conditions that are a little impossible. Let's say, tomorrow morning. What time will you get up?

Questionner: At about eight.

Mr. Nyland: Do you determine ahead of time the previous evening the time you want to get up?

Questionner: Usually

Mr. Nyland: And is it right?

Questionner: Well, Tomorrow is Saturday.

Mr. Nyland: Yes Saturday, today is Friday, and today we have a meeting. So you figure maybe you come home a little late.

Questionner: Eight thirty.

Mr. Nyland: Oh, you want to make it eight thirty. I would go backwards. I would make it seven thirty. Ja? Good. It's much better. At seven thirty you get up. You think about the task. You have none. You make one. Then, when you have gotten up, this was already a task, to get up and you promised that you would get up, not turn over, and not turn off the alarm clock, but immediately when it is there reach, you can stop it if you like and get out, get out of bed, or it is much better to get out of bed and then turn it off. Then you're sure you're out of bed. You know after that you would be terribly ashamed to climb back into bed. So let it ring. Get up. Turn it off. There you are. Immediately after that the realization that you exist. There you stand. Out of bed. You can stretch. You can make even movements. You can do the first obligatory. Ah, what a task that would be. Standing right next to your bed, there you go through the arm movements to the first obligatory. And, you know enough about the music that you will hear the music. Let's say in slow tempo. Almost as good as a sitting up excercise. But this time you are awake. You have it completely under control how fast you will want to make the movements. And as you move your right hand and arm stretch them out bring them back, you do it slowly as you can, and you do it as you now make that movement. You remain awake. As soon as you catch that you lose it you stop, and you slow down your movement, not too quick,

but you will get there and come back and very slow. And by very slow, I mean very slow, like this, that I extend it now anyway I like and I remain awake. Alright? You can do it three times. And use it as something that during the day you will remember. Because here you are all by yourself confronted with nothing else but the day ahead of you. And you want that day to have a certain starting point. And you put yourself on a certain platform because that what is awake and that could be awake in you belongs to a level of being which is higher than ordinary life. It's quite definitely different from unconscious state and the direction towards becoming a little more conscious at least will mean that you are on a, I call it again higher level or at least a level a little bit away from the earth. It's a level, let's say, when you stretch out your arms, it is at the level of your shoulders. And you keep it, that as you now go sideways you have, you might say, investigated all the surface at the height of you shoulder surrounding the earth. And then comes a movement in which you put your right and a little later your left arm up. At that point you do a little different from the ordinary obligatory and you violate the counting in a certain tempo but you stretch your arm as high as you can and you lift your tows up. And you want then at that moment quite definitely and quite intentionally reach something that is impossible to reach. And you are aware of your body doing it, your wish wanting that what is unattainable, and the knowledge in your head that it is one way of indicating how much you wish to be awake during that day. That's why I say when during that day now you are engaged in all kind of things and the

thought comes to you about work, tasks, and what, the task is to remember that morning. And to try to get a good picture of it, remember it well, almost as if you bring it back again and say'yes, this morning I did something unusual, something that really belonged to me because I made it to belong to me and at the same time it was an indication of aspiration or rather yearning towards, because the inner attitude has to be something that is trying to reach for the possibility of an atmosphere as if one wishes to get out of the atmosphere of the earth. I don't want even to say towards heaven because maybe it is not clear enough. But in any event it is a determination for yourself that that day tomorrow you want to be as well as you can be and as much awake as you can be. Alright? You try that. It's a good tasks. Don't do it the next day. But you can do it once more during next week. Not more than twice a week. It's a very good excercise but you must not overdo it. Alright? This will start things going in you, the desire if it is a little low, it will come back. Good. Other questions.

Fred, we had to start, you were quite a bit late. No, it couldn't be helped but I promised we would wait. Then common sense got the better of me. Questions. Come on, that now depends on how alive you are. That was what I meant last week. Yes, Gunther.

Questionner: This is a theoretical question of a kind if I can ask that.

Mr. Nyland: No, it's alright. If it is too theoretical we won't go into it.

Questionner: You talked the other night on a tape that I heard about the pineal gland a little bit.

Mr. Nyland: What kind of gland.

Questionner: The pineal gland. And you talked about it in connection with its own development being thwarted and the kind of function that it has in the sense of consciousness. I wonder if you could say some more about that.

Mr. Nyland: No there is very little to say because very little is known, exactly because it is atrophied they are a little bit with their hands in their hair what's the meaning of it. I don't think that really anyone knows. I'll tell you a story and maybe you have heard it, I do not know, about the incident in Bali. Did I ever tell you that? We happened to be in Bali with an archaeologist with the Dutch Indian Government at the time who was taking photographs of some statuary that was in the temple, Vishnu and different old relics of the Buddhistic and Hindu religion. And although the priest objected a little bit we finally got one of them ~~we finally got one of them~~ with three faces outside and he was busy taking photographs from all kind of angles. In the meantime I wandered around a little bit and I got into the little temple in the altar and I walked around and discovered a head. And the head had no eye. But it had a front.

And for some reason or other it had an eye in the back. Well it was, of course, surprising. Surely it was an unusual kind of statue. So after he got through with his photography, I took him back there and wanted to show it to him because I wanted to find out what he thought. So he took just one look at it and said: 'Oh, they made a mistake.' Well, you see, even if a person at the present time who is full of phrenology and knows a great deal about what the brain should be and what it contains and when they come to the conclusion that something is atrophied of course it is logical to assume that it had a function and for some reason it did not develop further or even was reduced in it's functioning. I think that's the case. It is there, one knows it because of the structure, its function, and it should have functioned like a gland, but it doesn't really exude any more and it is not active. And it is like a volcano that has erupted and now is dead. And from the standpoint of ordinary science it is not to be linked up with anything and all I said was that in all probability it could be a very good explanation for the relationship between that and the so-called active field where the function of the pineal gland used to be exercised but also that particular activity was reduced to nothing so that now what are the sections on the side of the brain are like virgin fields but not knowing any more what they used to be in the olden days. In the olden days, I mean two things. One, that the people who lived in the real olden days had a different kind of

development and were closer to that what was the reality of their lives and that also each person in his own olden days which means his extreme youth was much closer to verities and truthfulness than we are at the present time. So, you might say, the theory is that the pineal gland then was functioning and recieved certain impressions which now the brain recieves by means of ordinary sense organs but that this gland was connected with the possibility of a development of a sixth sense. And that is really for me then the seat of the possible consciousness which then when it becomes activated will furnish certain material for the development, I call it the workshop, of that where it becomes active flowing from the pineal gland either left or right dependant on what kind of activity one is engaged in. But I don't want to go too far in that because there are different activities regarding the possibility of being awake, in what state the "I" can develop. And it can develop different ways and sometimes it is, I call it left, and sometimes it is right. Sometimes it is something quite different from what one would expect and at times it is possible even to direct the flow of such energy to one side or the other. I would say that's as far as I would like to go (on that?) It's an interesting thing if you can discover it. And if it is there and actually you can experience the existance of it, it will open an entirely new world. And maybe after that you can write a book about it.

But don't write a book too soon. Sometimes it's a question of theory and that what is logical as an explanation. It is not at all axiomatic and sometimes it doesn't even reach the state of hypothesis. But it is an indication of, in order to place certain experiences that otherwise cannot find a place and where the realm where they operate is not entirely an unconscious ~~xxxx~~ state. And then a logical indication like that can be helpful because it can act as a certain guidepost. And with that one starts, if it were the truth, one does as if it's so. And when one now assumes it to be so, although it is as-if, the fact that something is going to be based on the as-iffness will give it ultimately the possibility of changing over into the definiteness of being. It's a process that very often is used in ordinary science with the assumption that something does not exist, you make it exist as-if it exists and that in that fact one negates that what is original negation and then becomes a plus value, so that that what is unreal when it is considered as real will negate the unrealness and make actually reality out of unrealness. But again it is probably a little too theoretical. Ja.

<u>Questionner:</u> Mr. Nyland, there are some experiences in April which had a certain shock value for me and I think helped me in my work because of their shock value. And I think I sort of went along under that energy for a few months. And they were very good. I think I made some very definite progress. And towards the end of the period in which I think I was making some progress I experienced during the day many times a kind of aliveness ~~xx~~

of in my body that was not being awake but would remind me that my body existed and then "I" could exist easier at that time. And now in the last month or so this has just kind of weakened and maybe I need another shock of some kind. And yet I don't know where to find it, and I don't even know if I could, (unclear) you've said it to me it's hard to give yourself that kind of shock. So I guess what I want is a task which, either give me that or help me to find that kind of a shock.

Mr. Nyland: You don't think or rather don't think that the same kind of a shock will have the same kind of an effect.

Questionner: I'm not looking for the same kind of shock.

Mr. Nyland: No, moreover you will not, you couldn't control it. If you want to have a shock, you have to expose yourself to it. You don't know where the shocks are. And very often you don't have any because you automatically protect yourself. One is very clever in trying to eliminate anything that might hurt, you know, and when it is in the neighbourhood and there is a chance of being hurt you will find an excuse that you can take another way. For instance, if you, if you talk with different people and some are ~~firiends~~ friends and some are enemies you don't like the enemies if they could tell you the truth. Even knowing they would tell you the truth, you wouldn't accept it. If they do tell you something you dislike it might function as a shock. So, how can I now expose myself to more shocks. It simply means that I have to change my way of living to include a world that I have now avoided. And, like it or not, I do it for the sake of

having shocks to be received from those who perhaps can give it to me intentionally or unconsciously. I don't care as long as I receive them.

Who would tell me certain things that would shock me? Little children because they don't know any better. People who are drunk. You can associate with them and you can make a nuisance of yourself and they will it of them, and at a certain point something will come out that you say'Ah, that's what you really think of me. You can also invite your friends to be quite open. And maybe you have to bribe them. It's not a very easy method. And not many people are really susceptible to it and wanting to do it because they value the so-called friendship more than anything else. But I think for five dollars a person would be quite willing to tell you something about yourself that otherwise he wouldn't so. And then of course a tremendously not so large but a very interesting world of your enemies. Dig in your past where you have hurt someone and where someone else would hurt you again if he had a chance. Look him up and see what the result is. Maybe he will not want to talk to you. Even the voice over the phone may already be anathema, it may already affect him and you so much that he slams down the reciever. If you can meet him on the street he won't be able to get out of your way. If you write him a letter, it won't do any good. So you have to create conditions where such a person happens to be or frequents this or that kind of restaurant and sit next to him if you have a chance. Or whatever it is. Try to

be inventive. And all the different things that you will experience all that time already have a little shock value to you because it's not only unusual but it is unusual for the definite reason that you want to extract something from the unusualness. I don't think you have to go too far. I think that the there are many people that could shock you.

So, for that reason all the other things to hunt up such and such or to put yourself in certain conditions, it is only, basing it on the outside, the reality is for yourself. And the reason why you don't have shocks is because you are protecting yourself. So now, you peel the onion of yourself. You become a little less civilized. You put yourself in a certain state where you act obnoxious, where you step on someone's toes and the other says "Get the hell off my foot, or I'll..." It's a very good method. It's probably the most difficult one because one always has a picture of oneself and if you don't want to believe that you even could act that way so that even a little bit of a voice that you happen to hear you start already to tremble. So the obnoxious behavior form of yourself in the presence of others and others of course can evoke it, it all depends of you want to expose yourself. Get a little nasty in a surrounding where it won't do a particular harm. For instance if you are meek regarding someone on the other side of the counter who is trying to sell you something and you don't want it but you always will accept it because you don't want to make a scene, try to make a

scene or tell him off. Say 'What are you doing, you think hat I can wait for ever and ever and ever!!' I remember Orage. It was very interesting because there is a law that anything that is shown in the shop window is for sale. So he went in one day and there was something in the window that was almost impossible to get because there was a lot of other junk in between. And he said he wants that. So the fellow tried to sell him something that was just as good. Orage said, "No, I don't want it. I want that, that's in the window." "Oh, but it is so difficult to get it out." He said,"I don't care, I want it because it's there, you know it, it has a price on it, I'll pay it, I want that." And he forced this man to do it. You see how obnoxious Orage could get; for his own sake because as he now did it, it was surely not like Orage at all. But it was a very good experience for him. And that attitude of the man or the attitude that he created for himself was a shock to him to see how much energy was necessary to maintain this what he claimed to be his aim and not to give up.

So that leads to another way. A shock is produced by oneself whenever you are engaged in something that at a certain point you know will always leave and never will finish. And that you insist that it is going to be finished and it doesn't make any difference if you are tired or you want to go to sleep or you are hungry, you insist then that that at that moment has to be done. The shock is that this gives a picture of yourself which is m entirely

unfamiliar. It is a shock as a surprise that you actually can behave that way for the sake of reaching an aim. Now out of that I am sure you can find certain ways to bring back almost I would say artificially something that actually can help you because all in this process that what is predominant for you is the search of finding some means by which in you is again evoked or started the wish or realization. You see for that you have to have different forms of your own behavior and together with the obnoxiousness and together even with the cleverness that you're able to do it, it is not something that has to appear in conditions where you become responsible also for the judgements of someone else. So immediately with that, that what you are now doing, you could become aware of an attitude because it is so unusual.

It brings you back to work because you have to think twice three times what to do, and all during that time you are a little bit in a turmoil because you don't want to do it and you try to find ways how to get out of it or to rationalize it. And of course several times maybe you have made up your mind you're going to enter a door of an office and go up to the desk to the man that sits and said 'you judge this, that, and so forth, whatever it may be. And it may be xxxxxxx you never open the door. Alright? It's an interesting facet of life if you can do it.

Questionner: I think I can use that.

Mr. Nyland: I think you can use it, yes. Ja.

Questionner: Mr. Nyland we're getting quite a bit of traffic noise through the window, should we.

Mr. Nyland: Are we getting also fresh air through the window.

Questionner: Yes, we are but would it be better if I opened the back one back here that is farther away from the microphone?

Mr. Nyland: Oh, I think it's alright. Who is bothered by the noise?

Questionner: Well, there were a couple of questions that didn't come through very clear from the voices that are farther away from-

Mr. Nyland: Then we have to consider the tape again.

Questionner: yes.

Mr. Nyland: And then, yes, of course I agree because if we make a tape and go through all the trouble, we should do it right. But if everybody has to suffer, because the window is closed, then what? If it is not too much a payment on the part of each person, maybe we can stand it. Open the window in the back, Ed. Now, in the meantime while they are discussing that don't let's lose any particular time. Hands up. Who has questions? Come. Alright, Fred.

Questionner: This business of inviting criticism from another person would it make any difference if they were, would it be better to do it with someone who was close to you ...

Mr. Nyland: In connection with a shock you mean?

Questionner:Yes.

Mr. Nyland: Or in connection with what we talked about this afternoon of the value of a meeting where you can let your hair down. It really doesn't .. Questionner: Both are together.

Mr. Nyland: It doesn't really matter very much as long as it is done. The chances are that someone who doesn't know you, not as well, would not hesitate so easily as someone who is quite close. When there is a close relationship and you like a person most likely he likes you also, so then when you ask him to, ahh, to tell you the truth, he may not want to. No, it is very difficult because if actually that relationship is there already it precludes all kind of other things although it would be very nice and theoretically it ought to be possible, but practically it never will, never will, unless at a certain time you change so that you are not the friend that had been and you do something that he cannot understand. And from that moment, either he loses interest in you and is a silly fool that he ever was a friend of yours and maybe he turns against you and becomes your enemy. At that time it is very good, but who dares to do that? Who wants to live with this kind of impression created on someone you really care for.

Questionner: That's why I asked because, you know, I've tried that ...

Mr. Nyland: No, you're too close. You never can ask your wife or your husband or your lover or those who are close to you. They

won't tell because they stand simply away from you just a little bit and even at that whatever they would consider a vice in someone else, I would almost say they might love in you. Not necessarily. And they may not close their eyes to what you are but at the same time they are also forgiving and when they really love you, they don't mind it because it makes up the way you are, they'll accept it. No, get someone on medium ground. A person who is sufficiently interested to do you a good turn. And you can put it on that basis. You say: 'I really want to know. And it won't hurt me. Go ahead tell me. I won't get mad at you if even you said ' isn't there something, no, come on say, isn't there something really, haven't I ever in all the time I have known you behaved in such a way that you were a little ashamed of me? Or that you thought that I did the wrong thing? And so forth. You can get people to talk. I don't think it is so difficult. And sometimes, of course, it is quite possible and quite right. If it's not successful, try someone else. Out of the mouth of babes, I think, they will tell you off, don't worry. They're quite uninhibited and they don't consider if you like them or not. Little children sometimes are very close to the truth.

But again it is like an experiment. One tries to find what works best. In a general way it is always that way in life. If I want something I go in one direction, if I cannot get it I go in another direction. If I run into particular obstacles that have to be removed maybe I can remove them. If I have an aim I

strive for it. I live with this aim. And then, at the expense of a great many other things because I believe that the aim is worthwhile. If the aim for truth for myself is worthwhile I will not leave any stone unturned. I will turn as a matter of fact, all stones in order to find the treasure of the truth of myself. And therefore it is nothing unusual to have that attitude in life because any person who is alive has to have it. He cannot hide himself behind benches and not appear. A person has to stand up. A person doesn't want to do that; he crawls. And it's not the proper posture of a man. It can belong to an animal. And only in extreme cases when an animal wants food that is up a tree it starts to stand up, pretty soon it starts to run again on four legs. A human being is quite different. He aspires towards something. And his attitude is even with the hands outstretched towards heaven or towards whatever his aim, his ideal may be. And there is no, for such a person, there is no, no, as an answer.

They keep at it becuase they wish. And no-one, no-one ever shall be satisfied. There always should be a desire, ja.

Questionner: Mr. Nyland, if we, I made some attempt to go out and, you know, get this kind of shock that Alex is talking about, and, well twice it happened unexpectedly and once I made a very distinct effort to do it and when I found myself in the situation I didn't know what to do.

Mr. Nyland: Wake up, Carolyn. That's what you do it for. It has no other value. As soon as it has that and you can maintain it if possible it has done what it is supposed to do. Then

try to undo as quickly as you can what you have done before and wake up again. The purpose is to be awake. The purpose is to try to become conscious. The purpose is to try to introduce into one's ordinary life certain quality of some kind that I don't know exactly and I cannot define but I know that by arresting the continuation of an ordinary mechanical form of living there is a possible chance that at such a time I will know a little bit more what could be introduced. You see it is as if my ordinary life continues along a certain line and it, linked up with whatever time there is flowing through me and I have experience of this kind or another and that is then the behavior form of my personality. And in that my behavior physically or the way I happen to think and the way I happen to feel, all of that is a continuum of some kind that I usually don't stop. Now I stop one or the other or the third in its tracks. If it is physical I stop actually moving my body. If it is something in my mind, I want to stop, I introduce another kind of a thought quite heterogeneous that doesn't belong to it at all; and it doesn't fit into it but it will make the other one stop for the time being and not knowing what to do with it, of course, there is going to be a little fight and I have to hang on to it. Now if that thought and the same thing applies to a feeling, extends to someone else it will produce a shock to the other person and a shock to me.

But the purpose is to be awake because for that reason I arrest this particular mechanical motion into making it stand still, I accumulate energy at that time going forward again in a mechanical

way. But during the time that I stop there is a possibility of using the energy which is then held at that moment into a dynamic quality of being awake and set another form of energy in the direction of, let's say, becoming more conscious. It is the introduction of that what is at that time completely foreign to my mechanical form of behavior. And if mechanicality can be equated with subjectivity, that what will make it stop has an objective value because it is anti-subjective. The fact of stopping is anti-subjective because subjectivity would run through in a mechanical way.

Now, one has to be careful because it is not something that automatically one stops because of, I happen to think about it. It is a question now that when I make this kind of stoppage in the three centers something in me does that intentionally and not any one of the three centers decides it. So this distinguishes it from an ordinary thought. It has already when I try it to be connected with that what is really the desire to become objective. And it comes from something that is not, I say, often of this earth. It is a quality in oneself that is interested in trying to free oneself from this earth and for that reason it cannot be bound to it. So it cannot be anything that is of any subjective value for me. So this introduction of this intentionally stopping either physically, emotionally, or intellectually can produce for me a certain state in which that form of something different, and I call it objectivity now, of something that has as a result

an awakening and an awareness of that what introduces objectivity wishes to be awake to that what takes place in an unconscious state. So although the mechanicality is stopped and that what is now stopped is also subjective, at that moment there is a possibility of separating from that what is an ordinary line and I say it becomes vertical and as a result of the verticalness it becomes objective. You understand it. It is probably a little difficult to see it that way.

So you see what I meant, you say you have it like this, no I don't think so. It is not like the shocks we talked about. It is just a little accidental and it was not sufficiently linked up with the wish to be awake. If it isn't, it is of no use. It belongs to ordinary natural law. And that we know we change and it varies, sometimes standstill, sometime goes and so forth. All of that is ordinary existance and it is dependent on the thought and the feeling and whatever obstacle there may be. But it is exactly that in this kind of a form of ordinary life, the introduction of that what is new, different will give a new birth to something that when it is born is different from that what has existed.

Observation or trying to become aware in connection with impartiality is like a mutation process. It is not a regular evolution or involution. It's a process that is not just smoothly going and if necessary up. The mutation is the introduction of an entirely new kind of species that does not belong to that what is the plant as it is. But immediately after the fruit has been formed and the fruit starts to germinate there is a new kind of

species with new kind of qualities, new kind of property. And it seems to go over from one to the other without perhaps rhyme or reason, or biologically we may be able to find out sometimes what the laws are that govern that form of mutation but it is definitely a different form of life in one way as this form and the next time also life but in a different kind of a form of a different species of plant.

The fable of the phoenix, dying, and out of the ashes something new appears. Again the differences in physical law of the changing over from certain magnetic fields or fields caused by the rotation of electrons around the nucleus. Also we call them quantum or quanta. It is a mutation. A mutation is as a result of a shock that a person is entirely different. And almost does not remember what he has been before. Mutation many times is schizophrenic. It is a Doctor Hyde and Mr. Jeckel. It is something that at a certain time, one is entirely different and apparently that what I represent is exactly the same in outside appearance. It is a shifting of an accent from the periphery towards something further in. When it becomes a mutation it is permanently there. If it is still too close to the periphery it will go back again to the periphery. Those are ordinary variations and we know variations according to Darwinian law we know enough about that kind of evolution. But it was this mutation, mutation theory of, I have mentioned before, Hugo de Vries who really gave that name and mutation simply means the changing into another mutability.

That what is of a different character.

To apply it in ordinary personal life, a person sometimes (are to many- unclear) facets, and they are regular variations of such a person, until he has discovered an aim that takes up all his life. And from that time on he is not any more what he used to be. He is different. The example of Paul and Saul when he was named Saul on the road to Damascus and when he saw this light blinding. And it changed him even to the extent that he wanted to change his name. And from that time on he had one aim to carry this message of Christianity ot a variety of different people. And as a result in his trips and his letters and whatever he did. There are many things like that. A person who has to make a decision. A person who wants to enter into a monastery and give up life, who becomes a monk. It's a big step. One excludes everything of the previous world as it were and enters into a new kind of a world of one's own creation for the sake of God or for the sake of grace. In any event for the sake of one's own emotional state and it has to be satisfied. A person is mutated when he is born, or concieved. Before that life as such, let's say an embryo of either father or mother is still there as life in a form. But now it comes out in a new form, entirely different a little remnants of the characteristics of father and mother. But at the same time it becomes a definite individual or rather a strange kind of a person living under certain conditions dependent entirely for that one person and for each person on the

astrological conditions at the time he was born or concieved. And with that he goes into life and acquires characteristics which belong to him, but he is a personality. It is a mutation.

A mutation is always when there is from one level to another, from one generation to another, from one aim which changes into a different kind of person sometimes in an opposite direction. One remark can be sufficient to change a person. One realization that death almost has taken one can change the attitude towards one's life so fundamentally that from that moment on one cannot think of anything else but wanting to continue to live because death might overtake one. The decision that one has faced. A possibility of that what might have been in store for a person if one went in one direction and not in the other and at the last moment at the V of where the roads might divide that then he made the decision to go left instead of right. Afterwards, in viewing it or in recalling it, he might say to himself: How lucky I went left. If I had gone right it might have changed his whole attitude towards life. A person who cancels his flight on an airplane and takes the next and the first airplane crashes. Such a person, not that he has to consider that lucky, but he has to consider it, of course, from the standpoint of his own value. And he can then say, what is the reason that I am still alive and someone else died. Whenever one is confronted with this kind of tremendous force outside which one cannot fathom or even master or even conceive of, or take in, or digest, one is in awe, in a state of awe. When it is sufficiently deep it changes

a person completely. Unfortunately it doesn't happen often because we are much too superficial (but there is - unclear) quite definitely a possibility. A person running, as a little story, in a tunnel for his life and a train was coming and finally he made it at the end, his hair was gray. Just like that it changed because he was so afraid.

It is not very pleasant to have many moments like that in life. And one should not invite too many shocks unless one is able to stand it. And many times that you think you can stand it, you can't. That even you yourself won't believe that what might happen to you and you set it aside the same way as someone telling you about the future. You will not believe it when it goes against you. No one wishes to be a Cassandra. But you see it is very much like Shangri-la. One lives in an atmosphere. And you might say one is beautiful. And as long as one is subject to the atmosphere of the earth one's eyes are closed and one thinks and believes one is beautiful. And then the shock of losing everything and living in an objective light. And then one shows one's age.

You know the story of Shangri-la. It's a beautiful one. How a person got out of it and then there was nothing really left because there was no substance while she was in Shangri-la. And then when it was out, when she was out of it there was nothing left for her. Almost no desire to continue to live. The moment of death is like that kind of shock. It's a mutation into a different form of life of course, different form, a continuation to

some extent of that what one can accumulate during one's lifetime of spiritual values which might continue to exist in some way under one's name or perhaps not or perhaps no one really knows. To the extent that one has taken the responsibility for that in ordinary life, to that extent one is entitled to fulfill one's own road of development. So, it can possibly stay under that name.

Nevertheless it is a spiritual world and in that, it is entirely different from what we know. That what is on earth if it is taken away, the constants of earth, the positive and the negative, the concepts of good and evil of that what is above and below, only belongs unfortunately to earth. The unity which can exist, can exist as away from earth by means of something that is introduced while on earth which will make out of two, three and three will become one. All of that agin are examples of mutation when it goes over into the new triad of Sol-la-si by the introduction of certain configurations represented by fa.

But it has to remain practical fro oneself because one has to keep one's feet on the ground. If that isn't there you lose contact. And sooner or later, the sooner the better one leaves the world of hallucinations and is really interested in that what you can put your teeth in and what you can bite and chew and what you can digest because you work in that way. You derive from it certain kind of food which will enable you to see the

truth better. After all life is like that. We cover ourselves up. We are limited. And we are smug. And we love it because it keeps us so-called at peace until events in life come for which we are not prepared. And then, of course, it is a shock. But it upsets one. And you could not avoid it because it happened. Like when you're outside and it happens to rain and you have no umbrella and you could not run into the house because you are too far away. And you take it. You have to. Particularly when it is a thunderstorm. Particularly when there are forces higher than oneself. One simply submits. Conditions of earth are not always kind. Sometimes you're fortunate when they don't hit you too much. But if you happen to be born under conditions that are a little bit not very conducive to your own happinness or rather that you were not always protected or that the family did not always understand you, or there were certain reasons why they had to act that way towards you because you were what you are. And that you feel that you are entitled to this and that kind of life which didn't fit into what they thought you should have become.

All these kind of things will require at the proper time a certain attitude on your own and also not only a knowledge but quite definitely an experience that you know your own and that has become for you solid enough for you to stand on. This really is the aim of life. To be able to build whatever you wish to build on a rock and to to be subject to rain, or sleet or wind. A rock, that on which finally the ship of your life can

stand and then it is used and has been used by the experience of your life so far for forty days or maybe forty years that you have drifted around a little bit hoping for the best and be subject to the ordinary laws which regulated the ship, pairs two and two. And then with that experience at a certain time you face the necessity that the ark will be broken up because it was stranded on a rock. And what is there for the rest of land that can give you, at that time, value for yourself. Hope, an olive branch of hope for peace in yourslf in balance that you can go through never mind the difficulties. And you overcome them because you know they will lead to something that can be worthwhile provided you don't die in the attempt; that you're not like a ship without a rudder; that you know there is a guide of some kind, whatever it is. And a little bit closer than only prayer because prayer you can only do at certain times when you exclude the rest of the world.

But it is necessary to be able in the midst of all activities to see and to realize that what is beyond it. To know that it could be within and that realization of that what is within is eternally one. To find that sense, then, one's eternal flame which never, never should be blown out, the caring for oneself in that form of inner life and sacred, religiously and philosophically, the wish for any form of expression of that what is beautiful and you know you have and you wish it, art for you, to express it in some way or other sometimes familiar sometimes not

for which you have to work. And it is not there all the time. And you cannot put it, you might say, in words every time you write a story that is not right yet because you still haven't made the point. And you write it again and again, and it is maybe a little closer but it is not satisfying. This is the life of an artist, never satisfied because there is always something that one should reach for. And the unreachable sometimes becomes reachable and still there is a limit to that. If your eyes cannot do it, glasses will help you. And if glasses don't do it, a microscope will help it. And if the microscope doesn't do it, an ultramicroscope, and then an oil microscope and then an electronic microscope and then you become dependent on the limitations of glass. And that's the end.

This is the terrible thing that one reaches an end. In ordinary life there is an end to my mind. It is contained within the skull. It cannot expand enough. It can get a little looser but it does not mean that more can be put in of value when I continue to stuff it full all the time with the same kind of junk. And how can I select when the junk of my mind is unable to know the difference between what is really good food and what isn't. And with one's feeling and one's heart it is the same thing. Not only that one is limited, but what kind of food I should really taste. What kind of emotion should be aroused in me? Emotions that are free as emotions, real emotions towards God, not towards my body, not towards the expression of earth,

not towards that what I know is lower as something that belongs to me for any reason whatsoever, it is there I don't deny it but it has to be used for the purpose of reaching something that is higher and higher. And my feeling. Can it tell me. My intuition? Having ~~xx~~ constantly in mind that what ought to be? And then I know it ought to be possible and I believe in it. And who prescribes maybe for me what road to take.

This is a terrible thing for anyone who is alive. And usually you don't bother about it because there are enough things to be done in ordinary life and a little bit satisfactory or not disagreeable. And we overcome them because we say, "Oh tomorrow, it's alright." But you know, there is no permanency in it and there is no real peace because if there is peace in ordinary life one is asleep. One has reached the limit of having cut down on all kind of impressions. And a certain form of senility simply sets in and reduces the way one can take in impressions to an utter minimum. And as you know, one dies in degrees, sometimes by inches starting with your head and including after a little while your heart. And then it doesn't take long before it reaches sex. And then what is life, a little ~~xxxxx~~ body walking around. And really nothing to it. And it gets thinner and thinner and shrivels up and then the wind blows it away.

You see this kind of prospect, this kind of what's going to happen, one thinks about it. You have to think about it because if you don't you're a fool. But don't think about it too much so you become morose. That's just as bad. It's the other side.

It's not seeing anything at all. You have to see both the trees and the forest and also you have to know what makes a forest of trees. You have to see your life in connection with the outside world. And you have to see life in connection with the inside world. You are still there as a person being able to manage at least one. And you should learn to manage the other in order to find a balance between the two. And that at times, then, you can choose if you wish to live at one or the other. And when that has been performed and you are familiar with one or the other, then there is going to be the wish that you want to have one and the other simultaneously. This should be the aim of man, until gradually the outside world disappears because it has outlived its usefulness. And you have extracted from it enough that was useful as a building block for the building of your inside world, your real inner world. And then you hope that when the body dies that you can live there a little longer. And in all probability that can take place. But you have to prepare for it because if it is nothing there and if it isn't built again you return to dust.

These are not dire predictions, they are ordinary logical consequences of thought. And anyone who wants to engage in it and follow it through until its real definite conclusion, they will come, you will come to the same conclusion. There's no doubt, because each person who has ever meant anything and who has ever found anything in his life always has come to that conclusion: how to free oneself from oneself and how to retain that what is the inspiration for wishing to ask what is this self

to which I am attached. This is the fundamental attitude in any kind of religion. And religion then is an emotional quality of wishing, fervently, sincerely, honestly to understand oneself and one's place, where it is in this world in relation to others, for oneself, for the possibility of continuation, maybe for one's soul, for the relation to that what sometimes might be called Heavenly Father and sometimes His Endlessness, and sometimes the All Omnipresent God.

Who knows what and at what time such things come to one and that you want the solution for it. And how will you solve that question when you are not familiar with it and when you have stayed away from even considering or exposing yourself to certain conditions that would require you to think and to feel in those directions. And you are and you remain (grain - unclear) because all you have is just a little bit of a physical appearance. Enough and surely more than enough to get along with other people and to live on this earth. And then what when that ends? And then is it satisfactory to say 'I have lived my life, I don't want to live it again!? And maybe if that is the solution, it's alright because you will stay on earth. All of you stays on earth. Surely your body and even that what is now spiritual will stay so close to earth that it is almost will be identified even if it hasn't a body. And after some time it will find a body and then it will go through the same rigamarole of trying to find out what is the reason for my existence.

Face it. Almost I would say face it every day because of that kind of a question. It's a question that should make a person alive because he knows that if he doesn't face it he would die. And because of that he thinks of life because he doesn't want to die. And therefore you have to make your life more important. And with that, I say, you have to work because it is not going to be given to you unconsciously. And you yourself don't know (unconsciously - unclear) how to look for it.

So when you come to groups like this and talk, you talk about the possibility of your soul. You talk about what is really of importance and could remain of importance for you because when it is in ordinary life there, then it will give you in ordinary life the balance which you will need to balance what is outer and inner for yourself. And it will give you in the balance at that point as a form of an emotional kind the possibility of linking up because of that, I say, vertically away from earth, the possibility of climbing up towards God or towards a nigher level of being which, of course, is, I would almost say, the, should be the aim of all man. Not always understood but nevertheless always there in the background. And in moments of great danger you will remember it. And then let's hope it is not too late.

This is what Cassandra tells you. If you know, Troy will be defeated and the walls of Troy will fall. Your body will be defeated, it will be destroyed. And the walls of your body will be eliminated.

And that what is form will be on its own. And what will it do. Now, not when you die physically. I'm not talking about that death. I'm talking about your death right now; of not being interested in that what should interest you to such an extent that you hardly can sit on your chair; and that you should be trembling knowing what you are and how stupid and how terribly bound you are. But you don't believe it and you don't want to because you always think that there is a little way out, that somehow or other God will smile on you and help you and take you by the hand. And why should he take you by the hand? What is there, that you deserve? This is the terrible thing when you once start to realize that there is absolutely no reason whatsoever that I even should go to heaven, whatever that may mean. Or that there is a possibility of a dwelling place of something of a higher nature in me when I don't even spend the time or want to spend the time on thinking about the possibility of how can I reach that what is my life really. And that I know when I try and that then I am incompetent. And that I know that I have to do it because there is an impulse in me that says I have to manifest my life in some way and by prayer I cannot get it, by being awake I cannot get it, by living my life I cannot get it, now in hell's name, and here I invoke hell because it is hell for me; how can it be changed into heaven?

You see what is in between is Purgatory, between paradise and inferno. It is outer world and inner world. I am at the present time in Purgatory when I wake up because there I know what the terror of that kind of situation is for me and the necessity of

not having to work, I say for a living, for continued living for a realization of what my life is, and what it is worth and what I should do for it because that is Purgatory. If I believe it's Paradise I will die in it. I will never be ousted because it is of no use. I wouldn't be even considered worthy to be sent out of the Garden of Eden, I would just be left there and die and forgetfulness will be written over my grave. And if I go to hell, that, that is terrible because then there is no more way out. And what is the death in hell? Reviving, to have another chance on earth. To see if on Earth one could make a better kind of a living and instead of landing in hell that at least one has with a memory of hell the possibility of considering this as Purgatory.

Purgatory is a working field. It's an opportunity to do work and become active. It is a field in which many things grow in which there is many things, many things that are lovely and beautiful and sometimes, of course, I forget because they start to tell me things and I love to believe tham and I don't like always to have to work. And at times when I try and I see it, and I realize what it is, and it is all vanity. And that what is the beauty of myself belongs to my ordinary sense of little bit of virtues and mostly vices. And that that is my life that I keep myself whistling in the dark so that I don't want to face the danger. And then that realization that Purgatory is a work place. And that when I wish to work that then gradually my eyelids will open. And although previously, I have many different ways of

looking at the world, and different aspects and different facets of myself turned to the world, when my eyelids open that what is first the right and the left what is that what sometimes on the left side is developed and remains then at a certain point potential and what is on the right side becomes if I'm a righthanded person becomes my life and on that is engraved the lines of my life; like on my face, like in my hand, like in everything I do with my right hand. The stamp is placed on that what I have become in ordinary life, that then in that way, that what is Purgatory becomes for me the meeting ground of paradise and hell. And then by means of working, that is trying to establish the possibility of leaving hell, leaving the suffering and going over to the proper place where I really belong for that reason that, that Gurdgieff says His Endlessness visits Purgatory many times in order to help the poor souls.

And that is the reason Beelzebub went with Hassein and stopped over to look and see, for the education of Hassein to know that that also exists in the world. And when Hassein grew up that then Hassein would have to go in his life through Purgatory in order to develop that what he would like to become and should become. And when finally with Hassein having tears in his eyes thinking about the genuine duty of man that then he has the assurance from Beelzebub that that will come and will come in time. And that in time when he then is faced with the conditions of earth and when Ahoon with common sense tells him, Ahoon is the body and the behavior of the body, will tell then Hassein

how he should behave when he meets creatures like those living on earth, the slugs and how they are. And all the description of a psychological nature if you want to study and find out what you are or at least what part of you is and what you if you are in Purgatory will have to deal with.

You see this is work. It's the consideration of your place. It is where your world belongs and what are you going to do with it. What is there as a Conscience that asks that question of you when you are alone and don't have to play up to the gallery and not have to make an appearance for the sake of others liking you. Because when you can honestly be yourself and actually allow yourself to see it, bad as you would believe it sometimes and bad as you sometimes cannot stand yourself including the time you're up against it because you don't know what to do, and you're honest about that. At such a time just be quiet and consider yourself as you are, <u>as you are</u> with all the tumultous thoughts and feelings running around in you, with all the statements that you cannot do this and you cannot do this, with all the blame that you have for all conditions in which you happen to live and because of which you experience this and that and the other condition that all of that is an entity now in you. And it is represented by the behavior of your personality and that the only way by which you can become familiar in the true sense with all of it is to try to wake up to that of yourself and become impartial. This is the quintessence of work, impartiality because we don't know enough about it even to know what it means.

We guess at it, we hope, and sometimes we think we are a little bit impartial when we have considered all the facts and that is as close as we get.

Impartiality is absolute truth about which there is no further question and about which there is no argument and no feeling. And as long as I feel that I cannot do this or that or I cannot work or I feel that I have something to express and I cannot do it for some reason or other, I remain partial. The only solution to that is to reduce oneself to that what one really is, nothing, exactly because one makes a statement 'I do not know what to do, I'm at the end of my rope.' And with that you turn around. And with that you start walking instead of using the rope to hang yourself. This is the purpose of wanting to work as a means as a way out as a medium through which you will develop something that can be of value to you ultimately, permanent value. But you have to start doing something not by thinking or feeling and sitting down. But go on. And even if the activity of your body is just a little bit, something in your mind can become aware of it. And that will establish a little bit of something that is already of a different quality and that will give you actually the possibility of pulling yourself up with your own bootstraps because that quality is your bootstrap. You can get hold of it and that will pull you up out of the mire, out of the rut, out of the terrible statein which you are. Never mind how much one suffers. Of course we all suffer, we know it. There is no question about it, life is not always easy and

may be fortunate or unfortunate. The conditions one has to live under, you cannot always change them even if you want to run away from them.

But when you face them and then become quiet within yourself and not in the presence of anyone else, just by yourself,,close the door, so that even the noises from outside cannot enter. Make the door foolproof. You know, completely silent, noiseless. Outside influences should not affect you. The trouble is, of course, the thoughts that are already there. You take them with you to the inner room. You will find it is not enough. The inner room, your thoughts and your feelings still are there, a little bit less but they are still there. How to get rid of them. To go to the inner inner sanctum. This is the meaning of the temple. That is where you can meet, maybe, something of a higher kind, I don't say God. But something that is your own, as real essentially giving life to you. Also there your thoughts and your feelings will at moments disappear. And you can reach the quietness because that is where the silence is and that what is now your inner inner room. It's excluded from the world, the outside world twice. So it is something like a double lock. It is something like a statement and an affirmation of the statement. It is not just going over one night's ice. It is the realization that the ice is thick enough to hold you, all your weight. And that you have left your thoughts, even associations, even definitions in the second room. And the entering of the inner room will give you impartiality.

This is a place you sometimes have to reach. A place that is a result of work and a result of that work is you are then in that place as a state as an experience as a level of your inner inner life which at that place means freedom from the outside world, freedom from earth. The second room is still the feeling and maybe very beautiful and lovely that is where you have emotional qualities and wishing to create. In the inner room, the inner room that drops away and then something comes to you. And it will show you at that time the possibility of how to procede because you have taken away for yourself an aim that you have set up in all your subjectivity of believing that certain things should go in one direction or another. In the inner room, the inner inner room you do not have such thoughts and you don't have such feelings. You have left it entirely and it is the reason why one says, 'not my will', my will is in the first room, essentially sometimes surely that is how I pray. But when it is inside reality it is God's will, Thine.

All this sounds perhaps a little religious. And I don't mean it in that sense at all. To some extent, you might say, it is the spirit kind of life if that is what you want to equate with inner life of yourself. And sometimes you know very well what is really essentially you because you have experienced such existences within yourself and such states. And you know because nobody can fool you. And nobody has to know about it because that belongs to you, really, to your private life. But when you have to solve your own questions for ordinary life, you have to go there. You have to go like Moses climbed up the mount Nebo

and had to come back with the rules of conduct. You come back from your inner room with information which you have been able to hear because the outside world noises were gone.

And your conscience, that is what ultimately has guided you into that room, has been able to speak. You have been quiet. I say, it is not God. It may be a voice that sounds sometimes like it but we are so limited in our concept of God that only we can say he is a couple of degrees higher and that is my god for me. And it still remains, for a very long time a semi-god but it has a quality and also it can speak; when I am quiet I can hear it; when I wish to hear it and then it tells me to go out with certain forms of behavior. And one of them is impartiality. And it says, don't forget because as soon as that is forgotten, you're lost; and simultaneously, it means, <u>don't think and don't feel about that what you expect but just work at the moment</u> and then wake up. That is simultaneity. You forget what you wish in any kind of subjective form, you wish only for an objectivity to exist. You only wish for you to be awake. And then you will know how to produce and what to do because at that point something will tell you which will not tell you on earth and will never come down to earth because your still involved in all the affairs of earth and you still swim in partiality, all around circles in your head, big and small circles. And it doesn't help you because you don't get out of it. And still that is most of our lives. We spend it that way. And still I don't think we want it because within one thereis sometning that is of a different kind of nature. To discover that and then to remain truthful to

it. And to feel it at the proper time, not just every six months if you happen to think about it. You know, consciousness is not made that way and conscience will never be made. Consciousness when you make a little attempt, it is like a sketch of a house or any kind of a thing you want to make. And that's as far as it goes unconsciously because you have concepts of what might be possible. Your feeling doesn't even get interested in it. It doesn't even know what the feeling is talking about. Only when it is an emotion and an emotional quality of a religiousness towards wishing to be united with God. Only at such a time do you have an intuition of that what gives you knowledge and that what means for you then, that at times perhaps you believe that you are an instrument through which certain things could flow if you only knew how to become a channel. And that you don't because your identification is all the time there. And you might say, it rubs off on the stream that flows through you. And that what is then life becomes a little bit tinted with your own personality and it is not pure.

So the purpose of going to the inner inner room to find the key, to dare, to dare to be alone, to dare to be quiet, to dare to sit and wait and be patient as if the Holy Ghost can come to you at such a time. Ja, what is it?

Questionner: When ? arrested on the threshold ...(unclear).

Mr. Nyland: You are not arrested. You arrest only yourself because the thoughts and the feelings continue. That is what holds you to the second room. When you wish to go into the third

room, to the inside, it is almost as if you lose your form. It is as if at that particular time that what is your spirit goes into the room and you leave your body outside.

It is like Gethsemene when Christ asked the three disciples to (wait: unclear), to be awake with him. And he goes a stone's throw. That was for him his inner, inner life. And when he returns to the form of earth as represented by the three disciples he sees they are asleep. That only belongs to the second room, that's where he was and did not know (;.... unclear) asleep. That is why he was there. If I return constantly by seeing whatever I have created and believe it has already that in it what I ultimately will have to do, that is without form. I am not entitled as yet to the form because there is not enough of that kind of substance of purity. Unselfishly, not wishing anything of myself to remain in existence. To die to oneself in order to find my life. I die to my thought, I die to my feeling, I die to my personality. I wish to die because that what has to live is now encumbered by that what is still holy and I wish freedom. (unclear) that form will come to one when one is honest and prayerfully, wishing, asking, let this go by or not but if it is thy will that I have to suffer through it, I will. And with that I yield. And that, at that moment when I yield everything, at that moment I turn around and I become positive regarding the possibility of creation. But you will not know until you do it. It's the time when theory is put into your practice.

So again, two weeks, two weeks of work, two weeks of trying to

convince someone so that you know how little you know, two weeks of work, of having your heart on your sleeve sometimes, of wanting to tell people because you're bubbling over with that what really engages you and belongs to your life and you know that you have to do something with it because that's the requirement of life that it is fed and maintained, that you feed it with the proper things, with fuel, with a little bit of sticks, maybe paper, sometimes a good big logs if it becomes more and more permanent for you. Something like that during the next weeks. Every day xxxx you think, you feel, and then you become aware because you want to throw away the crutches belonging to that what is your personality. The slugness, the sluggishness, that has to disappear, your laziness, your real wish to be awake and the sense when you are awake and xxxxxxxxxxxx you know when you are awake that then that form of life has to have an expression of some kind and you can stand on your head and you can turn around and I don't care what you do provided you show that there is something in you that has to find expression. And don't sit down, don't allow it, keep on going, go, go, never mind, the aim will gradually define itself. It's activity that counts, forced by your emotion because you have an aim for something, searching for the golden stag.

That was what the real wish of the knights of the round table.

The grail, the holy grail, that what is within you the kingdom of heaven. That is what life should be for those who, you might say, can afford it, who are willing to spend some of their ordinary living a little bit in that direction of trying to find out what is of more value. The pearl of great price sometimes hidden in mud because one doesn't know where to find it. A bone that is buried in the ground and the dog trying to find it and with his paws digging, digging, digging and in the process the dog becomes God. It's exactly that opposite. It is that strange upside down. It is that strange result of the Kundabuffer that one cannot realise and recognise what is the truth. And that what seems the truth is not. And what I have always considered reality turns out to be a fa...(unclear)molgana (unclear).

And this you live with and this you feel and you think and you place and then you return the energy that otherwise you would spend in churning it around in your head to the activity of trying to be awake and use that energy for that purpose only because then there is an end to it and a possibility of extricating yourself. Not when you stay within and all the time repeat, repeat the same old god damned thing. Get out of your life and see what happens. And even if you don't like it, every once in a while you have to have some fresh air, and take a little walk and see what happens to you when you are all by yourself and no longer dependent on your so called good friends or the acquaintances or the necessities so-called of your life that you think that are needed for your existence. Try to find out how simple you could be and then praise God for the simplicity that he will allow if

he allows it for you to see that he allows you to open your eyes. And that in that process your eyes become focused on the aim. In that way your eyes become one in the aim and the closer the aim comes to you the closer the eyes come together. And finally there is one eye in the middle of your forehead.

. I'll see you in two weeks. I hope you can work. Translate what we talked about, translate what you have heard, and translate maybe what you have felt into something that is of a, of some value for your life only, for your life only, not for anyone else and don't look at anyone else. It doesn't matter who takes what. You take because if you have thirst you're interested in your thirst. And thank God there is enough water around to quench it. In that way God is good because eternity is everywhere.

Good night everybody.